

# A HEAVENLY CORDIAL

For all those Servants of the Lord that have had the *PLAGUE* (and are recovered) or that now have it ; also for those that have escaped it , though their Relations and Friends have been either visited , or swept away by it.

O R,

Thirteen *DIVINE MAXIMES* or *CONCLUSIONS* in respect of the *PESTILENCE*, which may be as so many supports, comforts, and refreshing springs, both to the visited and preserved people of God in this present day.

A L S O

Ten *Arguments* to prove that in Times of Common Calamity, the people of God do stand upon the advantage ground, as to their outward preservation and protection above all other people under Heaven.

A L S O

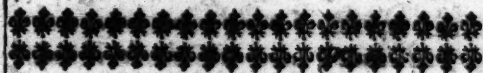
Eight *Reasons* why some of the precious Servants of the Lord have fallen by the *Pestilence* in this Day of the Lords Anger.

By *THOMAS BROOKS*, late Minister of the Gospel in *London*.

*LONDON*, Printed for, and are to be sold by *John Hancock*, at the first shop in *Paper-head Alley*, next to *Cornhill*. 1666.







A  
HEAVENLY  
CORDIAL.

The First Divine Maxime or  
Conclusion, is this, *Viz.*

I.

*When the Pestilence is among  
a People, 'tis the Lord alone  
that sends it.*

2 Sam. 24. 15.



O the Lord sent a Pesti-  
lence upon Israel, from  
the morning even to the  
time appointed; and  
there died of the people  
from Dan even to

Beerseba, seventy thousand men.  
Numb. 16. 46. Wrath is gone out

A 3

from

Deut. 32 39  
Hypocra-  
tes calls it,  
in Greek,  
The Divine  
Disease, be-  
cause it  
comes  
more im-  
mediately  
from God,  
than other  
diseases do.

from the Lord, the Plague is begun.  
 Numb. 14. 12. I will smite them with  
 the Pestilence, and disinherit them.  
 Deut. 28. 21. The Lord shall make  
 the Pestilence cleave unto thee, until he  
 hath consumed thee from off the Land  
 whither thou goest to possess it. Ezek.  
 14. 19. Or if I send a Pestilence into  
 that Land, and pour out my fury upon  
 it in blood, to cut off from it man and  
 beast. Verse 21. For thus saith the  
 Lord God, how much more, when I  
 send my fast sore judgements upon Je-  
 rusalem, the sword, and the famine,  
 and the noisome beast, and the pesti-  
 lence, to cut off from it man and beast.  
 Amos 4. 10. I have sent among you  
 the pestilence after the manner of E-  
 gypt. Hence is called, Gods Arrow,  
 Psal. 91. 5. and when God shoots  
 these arrows into Kingdoms, Ci-  
 ties, Towns, Families, none can  
 pull them out but God himself.  
 The Plague is more immediately  
 from God, than any other Sick-  
 nesse or Disease is; for it is the im-  
 mediate stroke of God. The  
 Scribe is more properly said to  
 write,

Psal. 28. 2.

write, than the pen; and he that maketh and keepeth the Clock, is more properly said to make it go and strike, than the wheels and poizes that hang upon it: and every Workman to effect his work, rather than the tools which he useth as instruments. So the Lord of Hosts, who is the chief Agent and Mover in all things, and in all actions, may more fitly and properly be said to effect and bring to pass all Judgements, yea, all things which are done in the Earth, than any inferiour or subordinate causes; seeing they are but his tools and instruments, which he rules and guides according to his own Will, Power, and Providence. I know some Physitians ascribe it to the heat of the Air, and sometimes to the driness of the Air, and sometimes to the corruption of the Air, & sometimes to the corruption of mens blood, & sometimes to Satan, and sometimes to the malignancy of the Planets; but certainly those are Physitians of no value, that

Ezek. 1.

Exod. 9.3.

cannot look above second causes, to the First Cause, that cannot look to *the wheel within the wheel*. The Plague is a hidden thing, a secret thing; it is a sickness, a disease, that more immediately comes from God, than any other sickness or disease doth. *Behold the hand of the Lord is upon thy cattel which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep, there shall be a very grievous murrain.* The word here translated *murrain*, is in chap. 5. v. 3. termed *pestilence*; and it is one and the same disease, though when it is applied to cattel, it be usually rendred by *murrain*, yet when 'tis applied to men, as in the Scripture last cited, it is commonly called the *pestilence*. *Behold, the hand of the Lord is upon thy cattel, &c.* That is, the extraordinary immediate power and work of God, without the intervening of any second cause or humane operation. This open plague, this plague without doors, that principally fell

fell upon the cattel, was from the immediate hand of God. 'Tis God alone that singles out the Nation, the City, the Town, the Parish, the Family, the Person, that he will strike with the plague; for all second causes are ordered by the first cause, as every instrument is ruled or over-ruled by the will and hand of him that holdeth it. When a man goes with his Axe to cut down Trees in the Wood, there is an equal aptness in the Axe to cut down one Tree as well as another, an Oake as well as an Ash, &c. but it is still ruled by the will of him that handles it. So 'tis here, the noisome pestilence, or the pestilence of griefs (as the Hebrew runs in that *Psal. 91. 3.*) hath an equal aptness to cut down one man as well as another, the rich as well as the poor, the honourable as well as the base, the strong as well as the weak, the Prince as well as the peasant, the Emperour as well as the Carter; but it is still over-ruled by

by the Lord himself, who gives it a Commission to cut off such and such in this Kingdom, and that in this City, and that in this Town, and that in this Family; and that to spare, save, and passe by all the rest. In Rev. 6. you shall read of four horses when the four seals were opened, 1. A white horse. 2. A red horse. 3. A black horse. 4. A pale horse. After Christ had ridden upon the white horse propagating the Gospel, then follows the red horse, a Type of War; then the black horse, an hieroglyphick of Famine; and then the pale horse, the emblem of Pestilence. Now all these horses, these plagues, were of Christs sending. From those words *Judges 3. 20. I have a message from God unto thee, O King, said Ehud. Lo, his ponyard was Gods message; from whence one well observeth, That not only the vocal admonitions, but the real judgements of God, are his errands and instructions to the world. 'Twas a mad principle among*

Isa. 26. 8, 9,  
10.



mong the *Manichees*, who referred all the judgments, calamities, and miseries that came upon them to the Devil for their Author; as if there could be any evil in the City, and the Lord have no hand in it. Now in that 'tis the Lord alone that sends the pestilence amongst a people, how should this comfort us, and quiet us! how should this cool us, and calm us! how should this satisfie us, and silence us before the Lord, and cause us to lay our hands upon our mouths, as *David* did, *Psal.* 39.9. and as *Aaron* did, *Lev.* 10. 1, 2, 3. and as *El* did, *1 Sam.* 3. 18. and as the Church did, *Lament.* 3. 26, 27, 28, 29.

Amos 9.6.

*Solinus* writeth of *Hypanis* a Scythian River, that the water thereof is very bitter, as it passeth thorough *Exampius*, yet very sweet in the spring. So the cup of trembling which is this day offered to the children of God, is often very bitter at the second hand, or as it appears in second causes; and yet it is

Cap. 20.

is sweet at the first hand, yea, it is very sweet, as it is reacht to them by a hand from heaven: and therefore they may well say (as their Head and Husband hath done before them) *Shall we not drink of the Cup that our Father hath given us to drink of, &c.*

2.

The Second Divine Maxime or Conclusion, is this, *Viz.*

*The Pestilence, and all other Judgements of God, are limited as to places.*

Hence it comes to pass, that God shoots his arrows of Pestilence into one City, and not into another; into one Town, and not into another; into one Family, and not into another; into one Kingdome and Countrey, and not into another. *Exod. 8. 20, 21, 22, 23, and Exod. 9. 22, 23, 24, 25, 26. 2 Sam. 24. 15.* Turn to all these Scriptures, and ponder upon them.

The

The Third Divine Maxime or  
Conclusion, is this, *Viz.*

3.

*All the Judgements of God are limited not only to places, but also to persons.*

And therefore such and such must fall, when such and such must escape; and such and such must be infected, when such and such are preserved: Hence 'tis that one is taken in the Bed, and the other left; one smitten at the Table, or in the House, and all the rest preserved in perfect health, &c.: God hath numbred so many to the sword, and so many to the famine, and so many to the pestilence; so many to this disease, and so many to that; 2 Sam. 24. 15, 16. Ezek. 11. 5, 6, 7. Ezek. 5. 12. Ezek. 6. 11, 12. Exod. 12. 13. Psal. 91. from vers. 3. to v. 9. Isa. 65. 12. Jer. 15. 2. Ezek. 33. 27. Turn to all these Scriptures, and ponder upon them. God marks  
out

out those persons, that he intends to shoot the arrow of pestilence amongst. God never shoots at rovers, he never draws his bow at a venture, but he singles out the persons that he purposes to hit, and his arrows flie swiftly and suddenly, yet they hit none but those that God hath set up as a mark to shoot at, as *Job* speaks.

4.

The Fourth Divine Maxime or Conclusion, is this, *Viz.*

*No man knows divine love or hatred, by outward dispensations; Eccl. 9. 1, 2. Luke 13. 4, 16. Lam. 4. 6. Dan. 9. 12. Psal. 73. 12, 13, 14, 15, 21, 22.*

In time of great judgements God sometimes spares those whom his soul hates and abhors, *Isa. 1. 5. Hos. 4. 14, 17.* God sometimes preserves wicked men from great judgements, that they may fall by greater judgements; as you may see in *Sodom* and her sisters, which

which were preserved from the slaughter of the four Kings, that God might rain down Hell out of Heaven upon them. And so *Sennacherib* escapes the stroke of the destroying Angel, that he might fall by the sword of his own sons, *Isa.* 37. 37, 38. And as in times of great judgements, God sometimes spares those sinners that his soul hates, so in times of great judgements God takes away those whom his soul dearly loves, *1 Chr.* 34. 27, 28. Turn to it. In all the considerable plagues that have been in this Nation, how many precious Christians have fallen by the sword, and by the hand of the destroying Angel; when many thousands of *Balaaks* and *Balaams*, I mean the worst of men, have escaped the sword, the plague, &c. And is there any thing more obvious and notorious this day, than this? surely not.

The

5.

The Fifth Divine Maxime or Conclusion, is this, *Viz.*

The Lord sometimes takes away his dearest people, by some one judgement, that so he may by that means deliver them from many judgements; and sometimes he takes away his people by one great judgement, that so they may escape many other greater judgements, that he intends to bring upon the Earth.

And thus good *Josiah* was slain in battel; yet because he lived not to see the woful miseries of succeeding times, he is said to go to his grave in peace, *2 Chron.* 34. 27, 28. Turn to it. *Henoch* lived long in a little time, and God took him to heaven before he brought a sweeping Flood upon the world; but he fore seeing the Flood, named his son *Methuselah*, that is to say, *He dyeth*, and the dart (or flood cometh) and so it fell out; for no sooner was his head laid, but



but in came the Flood. And so *Augustine* was taken out of the world, before *Hypp* was taken by the *Vandals*. And so *Paris* was gotten to his better Countrey, before *Hadelbergh* and the *Palatinats* was deliuered into the power of the enemies. *Ambrose* is said to have been the Walls of *Italy*, and when he died, the Earl *Stilico* said, That his death did threaten destruction to that Countrey. And when *Luther* was laid in his grave, then troubles, wars, desolations, and confusions, came in upon *Germany* like a flood. The righteous are taken away from the evil to come, and their death is a sad presage of sore and signal calamities that are hastening upon the world. Of late many precious servants of Christ are fallen asleep; but who knows what a day of wrath is coming? When a man cuts down his chiefest timber-trees, it is an argument that he intends to part with his land; and how many tall Cedars in this our *Libanon*, hath God lately cut down in

Isa. 57.1.

the midst of us: Therefore we have eminent cause to be importunate with God, that he would neither part with this Nation, nor depart from this Nation. When some fatal judgement hovers like a flying fiery scrole over a Nation, God many times gathers many of his choice servants unto himself, that he may preserve them from the evil to come.

6.

The Sixth Divine Maxime or Conclusion, is this, *Viz.*

*None of Gods judgements upon his people, ever make any change or alteration of Gods affections towards his people.*

However his hand may be against them, yet his love, his heart, his favour, his affections in Jesus, is still one and the same to them, *Isa.* 54. 7. 8. 9. 10. *Isa.* 49. 14, 15, 16. *Psal.* 89. 31, 32, 33, 34. *Jer.* 31. 3. 35, 36, 37. compared. *Malach.* 3. 6. *John.* 13. 3. *James.* 5. 17.

Pon-

Ponder seriously upon all these Scriptures. So when God sent the plague upon *Dauids* people, and that for *Dauids* sin too, yet how sweetly, how lovingly, how tenderly, how compassionately, how indulgently, doth the Lord carry it towards *David* himself! 2 Sam. 24. 1, 12, 13, 18, 19, 25. compared. And some learned men are of opinion, that *Lazarus* died of the Plague, and yet the Text tells us that he was carried by Angels into *Abrahams* bosome. *Oecolampadius* and many other worthies also died of it. When *Munster* lay sick, and his friends asked him how he did, and how he felt himself? he pointed to his sores and ulcers, (whereof he was full) and said, *These are Gods Gems and Jewels, wherewith he decketh his best friends: and to me they are more precious than all the gold and silver in the world.* Gods dear love to his people, is not founded upon any thing in his people, nor upon any thing that is done by his people, but only upon his

own

own free grace and goodness, *Deut.* 7. 7, 8.

The Ethnicks feign that their Gods and Goddesses loved certain Trees, for some lovely good that was in them, as *Jupiter* the Oak for durance, *Neptune* the Cedar for stature, *Apollo* the Lawrel for greenness, *Venus* the Poplar for whiteness, *Pallas* the Vine for fruitfulness. But what should move the God of Gods, and the Lord of Lords to love us, who are poor worthless fruitless Trees, twice dead, and pluckt up by the roots? This question is best resolved in three words, *Amat quia amat*, he loves us because he loves us. The root of his love to us lieth in himself, and by his communicative goodness the fruit is ours. Gods love to his people is a lasting love, yea an everlasting love, tis a love that never decayes nor waxes cold; tis like the stone *Albastro*, of which *Solinus* writes, that being once hot, it can never be cooled again.

*Ezek.* 16.

*Jer.* 31. 3.  
35, 36, 37.

The

The Seventh Divine Maxime  
or Conclusion, is this, viz.

7.

*Many times when the poor people of God cannot carry it with God for the preservation of a whole Land or Nation, yet they shall then be sure to have the honour and the happiness to be so potent and so prevalent with God, as to prevail with him for their own personal preservation and protection, Jer. 15. 1. Ezek. 14. 14, 16, 17, 18, 19, 20, 21, compared. So Ezek. 9. 4, 6.*

The Eighth Divine Maxime  
or Conclusion, is this, viz.

8.

*Sword, Famine, and Pestilence, can only reach our outward man, they only reach our bodies, and our bodily concernments, they cannot reach our souls, nor our internal, nor our eternal concernments: No outward Judgments can reach the favour of God, or the light of his countenance, or our communion with him, or our*

spiritual enjoyments of him, or the  
 joys of the Spirit, or the teachings  
 of the Spirit, or the leadings of the  
 Spirit, or the earnest of the Spirit, or  
 the witness of the Spirit, or the seal-  
 ings of the Spirit, or the quickenings  
 of the Spirit, or that peace that pas-  
 seth understanding, or our secret  
 trade with Heaven.

9.

The Ninth Divine Maxime  
 or Conclusion, is this, viz.

There are no people upon the earth that  
 in times of common calamity stand  
 upon such fair grounds for their pre-  
 servation and protection as the people  
 of God do.

And this I shall make evident by  
 an induction of Ten particulars.

1.

First, They are the only people  
 in all the World that are under  
 divine Promises of protection and  
 preservation, Exod. 15. 26. Job 5.  
 20, 21. Isa. 4. 5, 6. Isa. 8. 13, 14.  
 Isa. 26. 20, 21. Isa. 31. 5. Isa. 32.  
 1, 2. Psal. 91. throughout Turn  
 to these sweet promises, and re-  
 member,



member, that there are no men on earth that can or may lay their hands on these precious promises, and say, these promises are mine, but only the godly man. These Promises are Gods Bonds, which the godly man may put in suit, and urge God with, and plead hard in prayer, which no other men may. The Promises of God are a Christians *Magna Charta*, his chief Evidences that he hath to shew for his preservation, for his protection, for his salvation. Divine Promises are Gods deed of gift, they are the only Assurance which the Saints have to shew for their right and Title to Christ, to Heaven, and to all the glory and happiness of another world. O how highly do men prize their Charters and Priviledges! and how carefully do they keep and lay up the Conveyances and Assurances of their Lands! Oh how should Saints then treasure up those precious Promises, which are to them instead of all Conveyances and As-

*Sintorion,*  
as *Plutarch* observes, paid what he promised with fair words as Courtiers use to do: but so doth not God. Men often eat their words; but God will never eat his; hath he spoken, and shall it not come to pass? *Josh.* 23. 14. *Ezek.* 12. 25. *Ch.* 24. 14.

surances for their preservation, protection, maintenance, deliverance, comfort, and everlasting happiness. The Promises are a Mine of rich treasures, they are a Garden full of the choycest and sweetest flowers of Paradise; in them are wrapt up all celestial contentments and enjoyments: and therefore study them more than ever, and prize them more than ever, and improve them more than ever.

Secondly, If you consider their near and dear Relations to God: They are his servants, his friends, his children, his members, his Spouse, &c. By all which 'tis evident, that they stand upon the advantage ground, for preservation and protection, above all others in the world.

Thirdly, If you consider that high value, and esteem, and price, that the Lord puts upon them: He esteems them as the apple of his eye, *Zech. 2. 8.* He accounts them as his Jewels, *Mal. 3. 17.*

He

He prizes them as his portion, *Deut.* 32. 9. yea, as his pleasant portion, *Jer.* 12. 10. He accounts them his Crown, yea, his Crown of Glory, and his Royal Diadem, *Isa.* 62. 3. *Thou* ( speaking of his Church ) *shalt also be a Crown of Glory in the hand of the Lord, and a Royal Diadem in the hand of thy God.* Yea, he prizes one Saint above all the world, *Heb.* 11. 38. By all which 'tis most evident that they stand upon the advantage ground, as to their preservation and protection, above all other people in the world ; for God accounts all the world besides to be but as dirt, as dust, as chaff, as thorns and bryars, that are only fit to be cast into the fire to be consumed and destroy'd. When Pearls grew common at *Rome* they began to be slighted : But Saints are such Pearls of price, that God will never slight.

Fourthly, If you consider that they are the only people in the world that are in Covenant with God, *Psal.* 89. 30, 31, 32, 33, 34.

*Jir-*

Jer. 32. 38, 39, 40. Ezek. 20. 37.  
 Deut. 39. 12. Jer. 31. 31, 32, 33,  
 34. Heb. 8. 6, 7, 8, 9, 10, 11, 12.  
 Some do derive the word *Berith*  
 (which signifies the *Covenant*) from  
 a Root which signifies to *purifie*, to  
*separate*, and to *select*: And verily,  
 when the Lord makes a *Covenant*  
 with any, he doth separate them  
 from others, he honours them a-  
 bove all others, and he looks on  
 them and owns them for his pecu-  
 liar people, and delights in them  
 as the chosen and choycest of all  
 others. *The whole world lyes in wick-*  
*edness*, John 1. 5. 19. By this also  
 'tis evident, that the people of God  
 stand upon the advantage ground  
 for their preservation and prote-  
 ction above all others in the  
 world.

Fifthly, If you consider the com-  
 mon carriage and deportment of  
 God towards his people in former  
 times of calamities and great judg-  
 ments. Did he not provide an Ark  
 for righteous *Noah*, so that *Noah*  
 was safer in his Ark of three Sto-  
 ries

ries high, than *Nimrod* and his crew were in their Tower of *Babel*, raised to the height of five thousand one hundred fourty six paces, as is reported. And did he not provide a *Zoar* for righteous *Lot*. *Hesiod* speaks of thirty thousand *Demy-gods* that were keepers of men. But what are so many thousand gods to that one God that neither slumbers nor sleeps, but day and night keeps his people as his Jewels, as the apple of his eye, that keepeth them in his pavilion, as a Prince keeps his Favourite. Princes have their retiring rooms and withdrawing Chambers, which are sacred places; and so hath God his, and there he shelters the Favourites of Heaven. Gods gracious Providence is his golden Cabinet, where his children are as safe as if they were in Heaven. See *Isa.* 49. 2. *Isa.* 26. 20, 31. *Jer.* 36. 26. *Psal.* 83. 3. They have conspired against thy hidden ones, hidden under the hollow of thy hand, and under the shadow of thy wing, and therefore

*Heyl. Co'm.*  
l. 3.

*Psal.* 121.  
3, 4, 5.  
*Ila.* 27. 3.

*Psal.* 31. 20.

fore safe from dangers in the midst  
of dangers, *Jer.* 39. 16, 17, 18.  
How wonderfully did he preserve  
the three children (or rather the  
three Non-conformable Champi-  
ons) from burning in the midst  
of the flames, *Dan.* 3. and *Daniel*  
from being devoured in the Lyons  
Den, *Dan.* 6. And so Gods mourn-  
ing ones were his marked ones,  
and his saved and preserved ones,  
when the destroying Angel slew  
old and young, &c. *Ezek.* 9. 4, 6.  
And reverend *Bena* and his Family  
was four several times visited with  
the Plague, and yet as often pre-  
served as they were visited; and  
this good man was very much re-  
freshed and comforted under that  
and other sore afflictions that be-  
fell him, by that *Psal.* 91. which  
made him the more highly to  
prize it, and the more dearly to  
hugg it all his dayes, as himself  
witnesseth in his Writings on this  
Psalm. There is a Dialogue be-  
tween an Heathen and a Jew after  
the Jewes return from captivity,  
(all



(all Nations round about them being enemies to them) The Hea- then asked the Jew, *How be and his Countrey men could hope for any safety, because (saith he) every one of you is a filthy sheep, compassed about with fifty wolves? I but, saith the Jew, we are kept by such a Shepherd, as can kill all those wolves when he pleaseth.* Now by all this also 'tis evident, that the people of God stand upon the advantage ground, as to their preservation and protection above all other people in the world.

Sixthly, If you consider the life-guard of the Saints, the ministry of the blessed Angels that al- wayes attends them, *Psal. 91. 11. For he shall give his Angels charge o- ver thee, to keep thee in all thy wayes. vers. 12. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Psal. 37. 7. The An- gels of the Lord encampeth round a- bout them that fear him, and delivereth them. Matth. 18. 10. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their An- gels*

6.  
Gen. 32. 1, 2  
Dan. 6. 21,  
22.  
Acts 12. 11,  
15.  
Acts 27. 23  
2 Kings 6.  
14, 15, 16,  
17.  
Acts 5. 18.

The Hea-  
thens had  
some blind  
notions  
concern-  
ing the  
Angels  
and their  
ministry,  
as may be  
seen in the  
writings  
of Plato,  
Plutarch.

Hesied the  
Greek Po-  
et could  
say that  
there were  
thirty  
thou-  
sands of  
them here  
on Earth,  
keepers of  
mortal  
men, and  
observers  
of their  
works.

gels do alwayes behold the face of my  
Father which is in Heaven. Heb. 1.  
14. Are they not all ministering spirits,  
sent forth to minister for them who shall  
be heirs of salvation. The world  
may deprive us of many outward  
comforts, but they can never de-  
prive us of the ministry of the  
Angels. When the servants of  
God are hated by men, persecu-  
ted by men, and forsaken of men,  
yet they are then visited and atten-  
ded by Angels. Princes have their  
guards, but what poor, what  
weak, what contemptible guards  
are theirs, to those legions of An-  
gels that daily guard the Saints!  
When men can clip the wings of  
Angels, and imprison or pinion  
these heavenly souldiers, then and  
not till then, shall they be able to  
have their wills upon the poor  
people of God. Oh the honour,  
the dignity, the safety and security  
of the Saints, in a life guard so full  
of state and strength! Well may  
we say, Come taste and see how  
gracious the Lord is, in affording  
his

his children to glorious an attendance. Now by this argument as well as the rest, 'tis evident, that the people of God stand upon the advantage ground as to their outward preservation and protection, above all other people in the world.

Seventhly, If you consider that they are the onely people that do bear up the name and glory of God in the world; they are the onely people that worship God in spirit and in truth, and from such worshippers 'tis that God hath the incomes of his glory. The holy hearts, the holy lives, the holy examples, the holy wayes, the holy walkings, and the holy worship that is performed by the Saints, are the springs from whence all divine honour rises to the Lord in this world. The people of God are the onely people in the world that have chosen him for their God, and that have given themselves up to his service, and thus they honour his goodness. The people of  
God

7.

Deut. 4. 6.

7. 8. 9.

Joh. 4. 23.

24. 1. 2.

1. 2. 3.

1. 2. 3. 4.

1. 2. 3. 4. 5.

1. 2. 3. 4. 5. 6.

1. 2. 3. 4. 5. 6. 7.

1. 2. 3. 4. 5. 6. 7. 8.

1. 2. 3. 4. 5. 6. 7. 8. 9.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20.

Gen. 24. 12.

Psal. 48. 14.

Deut. 4. 6.

Psal. 46. 1.

Psal. 101.

Prov. 18.

10.

Psal. 32. 7.

Psal. 119.

114.

Psal. 20. 7.

Deut. 33.

Psal. 118.

Psal. 118.

Psal. 118.

Psal. 118.

Psal. 118.

Psal. 118.

God are the onely people in the world who in the times of their fears, doubts, darknesse, distresses, straits, trials, dangers, &c. do consult with God as their great Counsellour, as their onely Counsellour; and thus they honour his admirable wisdom, and infinite knowledge. The people of God are the onely people in the world, that do make God their refuge, their strong tower, their shelter, their hiding place in stormy and tempestuous dayes; and thus they honour the Power, All-sufficiency, Sovereignty, and Authority of God. Wicked men trust in their Chariots and Horses, and Armies, and Navies, and Revenues, and Carnal Policies, and sinful suits, devices, and fetches; when the poor people of God do not dare to trust in their swords, nor in their bows, nor in their wealth, nor in their wit, nor in their friends, nor in any arm of flesh, or carnal refuges, but in the Lord alone; for in the Lord Jebo-

vab

*vab is everlasting strength.* The people of God are the onely people in the world that do give God the supremacy in their hearts, that do set up God and Christ above themselves, and above all their duties, services, privileges, graces, comforts, communions, spiritual enjoyments, and worldly contentments; and thus they honour all the excellencies and perfections of God at once. And do you think that God will not have a special care of such, that are the onely promoters of his honour and glory in this world? Doubtless he will. Now by this argument 'tis further evident, that the people of God do stand upon the advantage ground, as to their outward preservation and protection, above all other people in the world.

Eighthly, If you do but seriously consider what a mighty interest the people of God have in the Grand Favourite of Heaven, *viz. The Lord Jesus*, who lies in the bosome of the Father, and who is so near and

Psal. 73. 25,  
 26.  
 Phil. 3. 6, 7  
 8, 9.  
 Rev. 4. 10,  
 11.

8.

John 1. 18.  
 Heb. 7. 25.  
 1 John 2. 1,  
 2.

C

dear

dear unto him, and so potent and prevalent with him, that he can do what he pleaseth with the Father, and have what he will of the Father. Now look what interest the wife hath in the husband, the child in the father, the members in the head, the subject in his Prince, the servant in his Lord, the branches in the root, the building in the foundation, that the believer hath in Christ, and much more. Christ is not like the Bramble, that receives good, but yields none; but he is like the Fig-tree, the Vine, the Olive. All that are interested in him, that pertain to him, are the better for him; *they all receive of his fulness grace for grace.* Now, doubtless, all that interest that Jesus Christ hath in God the Father, he will improve to the utmost for their good, that have an interest in him. Now by this argument 'tis also evident, that the people of God do stand upon the advantage ground above all others in the world, as to their outward preservation and protection. Ninthly,

John 1.16.  
Col. 1.19.



Ninthly, If you consider Gods tender and fatherly care of his people, and his singular indulgence towards them, of which you may read much in the blessed Scripture. Among the many choice Scriptures which might be produced, take these as a taste, *Psal. 103. 13, 14. Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, he remembereth that we are dust.* There is an ocean of love and pity in the fathers heart towards his children; but 'tis but a drop to that which is in God. He hit the mark, that said, *Tam pius nemo, tam pater nemo,* No father is like our father. God is *Pater miserationum*, he is all bowels. Let God carry it how he pleaseth towards us, yet we must still acknowledge that he is a propitious father, and say with him, *Lord, thou art a father both when thou strakest, and when thou striketh; thou striketh, that we may not perish, and thou stroaketh, that we may not faint.* Pity is as essential to God, as light is to the Sun,

Bernard.

Austin.

James i.  
ult.

Sun; or as heat is to the fire: Hence he is called the Father by an eminency, as if there were no father to him, none like him, nor none besides him, as indeed there is not originally and properly. So *Exod. 19.4.* *Ye have seen what I did unto the Egyptians, and how I bare you on Eagles wings, and brought you unto my self.* 'Tis an elegant expression, to set forth Gods admirable care over his people. The Eagle fears no bird from above to hurt her young, onely the arrow from beneath; therefore she carries them upon her wings. *Dent. 32.9, 10, 11.* *The Lords portion is his people, Jacob is the lot of his inheritance; he found him in a desert land, and in the wast-bowling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an Eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings. vers. 12.* So the Lord alone did lead him, and there was no strange God with him. The Eagle carries her young ones upon

upon her wings (not in her talions, for fear of hurting them) openly, safely, choicely, charily, speedily; and so did God his *Israel*, of whom he was exceeding choice and chary.

The care that God exercises towards his people, is,

1. An Extensive Care, a care that reaches, that extends it self to all the Saints, whether rich or poor, high or low, bond or free, &c. *2 Chron. 16. 9. Zech. 1. 10, 11.*

2. 'Tis an Intensive Care. He cares for all, as if he had but one to care for, *Zech. 1. 14.*

3. 'Tis a Pleasant and Delightful Care, *Isa. 31. 5.* and not a wearying, tearing, tormenting care; 'tis such a pleasant care as an indulgent father exercisestowards a son, an onely son, a son that serves him. *Mal. 3. 17.*

4. 'Tis an Effectual Care, a Prosperous Care, a Successful Care, a Flourishing Care. Men many times rise early and go to bed late, and take a great deal of care at home and abroad, and all to no purpose; but the care of God is

alwayes successful, *Deut. 11. 12.*

5. 'Tis a Singular Care, a Peculiar Care. God cares more for them than he doth for all the world besides. The Fathers care over the Child is a peculiar care, and the Husbands care over the Wife is a peculiar care, and the Heads care over the Members is a peculiar care; and so is the Lords care over his people a peculiar care. Gods general care extends to the whole Creation, but his special care centers in his Saints.

6. 'Tis a very Tender Care, *Isa. 40. 11.* He shall feed his flock like a shepherd, he shall gather the lambs with his arms, and carry them in his bosome, and shall gently lead those that are with young. *Zech. 2. 8.* He that toucheth you, toucheth the apple of his eye, or the little man that is in the eye, or the black of the eye, which is the tenderest piece of the tenderest part; to express the inexpressible tenderness of Gods care and love towards his people.

7. 'Tis

*Zeph. 3.*  
*6, 17, 18,*  
*19, 20.*  
*Psal. 36. 6.*  
*Isa. 40. 31.*

*Ishon, of*  
*ish. is here*  
*called Bath*  
*the daugh-*  
*ter of the*  
*eye, be-*  
*cause it is*  
*as dear to*  
*a man as*  
*an only*  
*daughter.*

7. 'Tis an Abiding Care, a Lasting Care, and not a transient care, a momentary care. *Psal. 125. 1, 2. They that trust in the Lord, shall be as Mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth, even for ever. Jerusalem was surrounded with many great high mountains which were a great safeguard to it against all winds and storms; such a shelter, such a safeguard, yea, and a better, will God be to mystical Mount Sion the Church, against all winds and storms of affliction or persecution, Psal. 121. 3, 4. He that keepeth thee will not slumber: behold, he that keepeth Israel, shall neither slumber nor sleep. He repeats the promise, and sets it forth with a bold, that it may stick the closer, and warm our hearts the better. The phrase is taken from Watchmen, who stand on the walls in time of war, to discover the approaching enemies, and accord-*

*Zech. 2.5.*

*Oppianus.  
Plin. Hist.  
lib. 3. cap. 3.*

ingly give warning ; Now though they may be careless, treacherous, or sleepy , yet the Lord will be so far from sleeping, that he will not so much as slumber , no, he will not so much as fetch one wink of sleep. It hath been a tradition, that Lions sleep not ; yet to think or say that they sleep not at all, were absurd ; indeed their eye-lids being too little to cover their great eyes, they do sleep with their eyes somewhat open and shining , which hath occasioned some to think that they sleep not at all. But sure I am , that the Lion of the Tribe of Judah , who is the Keeper of Israel , doth neither slumber nor sleep, he never shuts his eyes, but hath them alwayes open upon his people for good ; he winks not so much as to the twinkling of an eye, he alwayes stands Centinel for his peoples safety, *Isa. 27. 2, 3. In that day sing ye unto her, a Vineyard of red wine ; I the Lord do keep it, I will water it every moment, (or as the Hebrew runs, at moments,*

or



or by moments) lest any hurt it, I will keep it night and day; that is, constantly, continually, without intermission. And this constant care of God over his people, was signified by those two Types, the Pillar of Fire, and the Pillar of a Cloud, that left not *Israel*, till they were in the possession of the Land of *Canaan*, which was a Type of Heaven.

Exod. 13.  
21, 22.

8. And lastly, 'Tis an Active Care, a care that puts the Lord upon preserving his people, and protecting of his people, and making provision for his people, and standing by his people, and pleading the cause of his people, and clearing the innocency of his people. God is above his people and beneath them, *Deut.* 33. 26, 27. He is under them and over them, *Cant.* 2. 6. He is before them and behind them, *Exod.* 33. 1, 2. *Isa.* 52. 12. *Isa.* 58. 8. God is in the front of his people, and God is in the rear of his people, he is on the right hand of his people, and he is on

It was a strange speech of *Socrates* a heathen, Since God is so careful for you (saith he) what need you be careful for any thing your selves?

on the left hand of his people, *Psal.* 16. 8. *Psal.* 121. 5. *Psal.* 118. 15, 16. *Exod.* 14. 22 ( God made the waters as a wall on their right hand and on their left. ) God is round about his people, *Psal.* 34. 7. *Psal.* 125. 1, 2. and in the midst of his people, *Zech.* 2. 5. *Psal.* 46. 5. *God is in the midst of her*, *Ila.* 12. 6. Oh how safe are they that are under such a glorious care! God is above his people and beneath them, he is under them and over them, he is before them and behind them, he is in the front and in the rear, he is round about them, and in the midst of them. Now what doth all this speak out, but that the care of God towards his people is an active Care. If the Philosopher could say, being in danger of Shipwrack in a light starry night, *Surely I shall not perish, there are so many eyes of providence over me.* Oh then what may the Saints say! Now by this argument 'tis evident that the people of God stand upon the advantage ground,

as to their outward preservation and protection above all other people in the world.

Tenthly and lastly, If you do but consider Gods great anger and deep displeasure against those that afflict, oppose, or oppress his people. God sent his people into *Babylon*, and their enemies added to all their sorrows and sufferings, but will God put this up at their hands? No. *Zech. 1. 15.* And I am very sore displeased with the heathen that are at ease, for I was but a little displeased, and they helped forward the affliction. I am very sorely displeased, &c. Or as the Hebrew runs, I am in such a heat as causeth fuming and foaming, I am boiling hot, and even ready to draw upon them, and to cut them off from the Land of the Living. For the Original word here used, hath great affinity with another word that signifieth to cut down and to destroy, *2 Kings 6. 6.* and importeth an higher degree of displeasure, a greater height of heat, than either anger or wrath, as may be seen

10.

*Zekersoph,*  
from *Ket-*  
*soph,*  
which  
properly  
signifies  
such anger  
as causeth  
foaming  
and froth-  
ing as the  
tumultu-  
ous water,  
tossed  
with the  
wind,

Eccl. 6. 17.  
Zech. 1. 7.  
boyling  
or foam-  
ing anger;  
the word  
signifies, a  
fervour,  
fierceness,  
or vehe-  
mency of  
anger.

seen in that signal gradation, *Deut.* 29. 28. *The Lord rooted them out of their land, Beaph in anger, Ubeche-mah and in wrath, Ubeketsoph and in great indignation.* The last of these three is the word in the Text, and notes a higher degree of anger than the two former. So *Mal.* 1. 4. *Whereas Edom saith, we are impoverished; but we will return and build the desolate places: Thus saith the Lord of hosts, they shall build, but I will throw down, and they shall call them the border of wickedness, and the people against whom the Lord hath indignation for ever.* The Edomites were very great enemies to the Israelites, they stood looking on, laughing and rejoicing at *Israels* destruction; God saw this, and it greatly displeased him (he being highly sensible of the least indignity done to his people) and therefore he is resolved to pay them home in their own coyn, *Obed.* 8. to 19. verse. The very name and memory of the *Edomites* have long since been extinct and blotted out from under  
hea-

heaven, they were a people of his wrath, *Iſa.* 10. 6. and of his curse, *Iſa.* 34. 5. So *Amalek* was a bitter enemy to Gods *Iſrael*, but God utterly blots out his remembrance from under heaven; and laying his hand upon his Throne, he ſwears that he would have war with *Amalek* forever, *Exod.* 17. 14, 16. *Nabum* 1. 2. God is jealous, and the Lord revengeth, the Lord revengeth, and is furious; the Lord will take vengeance on his adverſaries, and he reſerveth wrath for his enemies. The people of God ought to reſt ſatisfied and aſſured, that God ſees, and ſmiles, and looks and laughs at all the counſels and combinations of wicked men againſt his Son and againſt his Saints; and when they have done their worſt, the Counſel of the Lord ſhall ſtand, and Chriſt ſhall reign in the miſt of his enemies; and that the ſtone cut out of the mountains without hands, ſhall bring down the golden Image with a vengeance, and make it like the chaffe of the Summer floor.

Some

See Deut. 25. 17, 18, 19.  
1 Sam. 15.  
1 Chron. 4. 42, 43.  
and compare them together.

Pſal. 2.

Prov. 19. 21.

Dan. 2. 35.

Some write of Lions, that as they are mindful of courtesies received, (witness the Story of *Androdamas* that fugitive servant of *Rome*) so they will be sure to revenge injuries done to them; they will prey on them that would make a prey of them. When *Juba* King of the Moors march'd through the Desert of *Africa*, a young man of his Company wounded a Lion; but the year following, when *Juba* returned, the Lion again meets the Army, and from among them all singles out the man that hurt him, and tears him in pieces, suffering the rest to pass by in peace and safety. And thus the Lord Jesus, who is the Lion of the Tribe of *Judah*, is alwayes ready to revenge the cause of his people, and to take vengeance on all that have wounded his people, or made a prey of his people; as you may clearly and fully see in *Ezekiel* chap. 25. and 35. Now by this argument, as well as by all the rest, 'tis evident, that the people of God stand

Rev. 5. 5.



stand upon the advantage ground,  
as to their outward preservation  
and protection, above all other  
people in the world.

*Quest.* But if this be so, How  
comes it to pass that in this time of  
great mortality, many of the pre-  
cious people of the Lord have been  
taken away, as well as others; the  
raging pestilence having carried  
many pious souls out of this  
world, of whom the world was  
not worthy? The Saint as well as  
the sinner, hath fallen by the hand  
of the destroying Angel; in this day  
we have seen that word made  
good, *viz.* That all things come a-  
like to all: there is one event to the  
righteous and to the wicked, to the good,  
and to the clean and to the unclean, to  
him that sacrificeth, and to him that sa-  
crificeth not; as is the good, so is the  
sinner, and he that sweareth, as he that  
feareth an oath?

Heb. II. 38.

Ecc. 9. 2.

To this Question I shall give  
these eight short Answers.

First, God hath smitten some  
good men of all persuasions, that  
none

I.

Amos 4.  
10, 11, 12.

none might be proud, secure, or censorious, and that all might take the alarme, and prepare to meet their God, and that all may keep humble and tremble, because of his righteous judgements, *Psal. 119. 120. My flesh trembleth for fear of thee, and I am afraid of thy judgements.*

2.

Secondly, The number of those that feared the Lord that have been taken away by the pestilence, are but few, very few, if compared with the many thousands of others that never knew what 'twas to set up God as the main object of their fear, and that never knew experimentally what a changed nature, a sanctified frame of heart, an interest in Christ, or a title to heaven meant. Oh that we had not cause to fear that hell hath had a very large harvest within these few last moneths.

3.

Thirdly, Sometimes Gods own people sin with others, and therefore they smart with others, when God takes the Rod into his own hand.

hand. Thus *Moses* and *Aaron* sinned with others, and therefore their Carcases fell in the Wilderness as well as others. This may sometimes be the reason why some good men fall in a common calamity; but I dare not say that tis alwayes the reason why some good men fall in a common calamity. I believe there are several choice Christians that have been swept away in this day of the Lords wrath, who have not sinned with the wicked, though they have fallen with the wicked. Many have fallen by this dispensation, who yet have kept their garments pure and clean, and are now walking with Christ in white. I do not think that those Saints that have died by the plague, were greater sinners than those that have escaped the plague; yea, I have several reasons to perswade me, that several of those precious servants of the Lord that have died of the plague, had more grace in their hearts, and less sin in their lives,

D

than

Numb. 20.

Revel. 3. 4.

CO. 1111

4.  
Job 1. 26.  
Rev. 11. 6,  
12. 13,  
14.

than any other Salary that have  
been paid, and spared in this day  
of the Lord's anger.

Fourthly, No godly man dies  
in any common calamity; till his  
glaishten, and his work done,  
and he pleased and feared for ano-  
ther world. Job 1. 26. *Job was  
loved and honoured, his children  
were with him; also his oxen  
ploughed his land; his herds were  
great.*

God hath for every man born his  
time and his task. In this Scripture  
as in a glass you may see the true  
reason why some live long,  
live long, die slow, even whilst their  
bones are full of marrow, and  
their breasts are full of milk, and  
others that are more weak and in-  
firm, live long; yea very long;  
the reason is, because God hath set  
bounds to every mans life to a very  
day, yea very hour. Job 1. 26.

And the day of my appointed time (or  
when I shall die) will not change  
me, I will not leave me. He calls  
death a change. Death is not an an-  
nihilation or extinction, but a mu-  
tation.

1. 'Tis

Thus 'Tis the last change that we shall meet with all the resurrection. 'Tis a lasting, yeas an everlasting change; it puts every man into an eternal condition of happiness or misery.

'Tis an universal change; And that in respect of persons, all must meet with it; 'tis appointed for all sinners to die. In respect of the whole man body and soul. Death lodges the body in the grave, and puts the soul into heaven or hell.

Heb. 9.27.

4. 'Tis a different change, according to the quality of the person changed. 'Tis terrible to a sinner: For,

First, It will put a full period to all his outward mercies, comforts, contentments and enjoyments. Secondly, Turkish Emperour, the first of that Nation that conquered Jerusalem, lying at the point of death, after many glorious victories commanded that a white sheet should be born before him to his grave, upon the point of a spear, with

1.  
Job 1.21.

this proclamation: *These are the rich Jews which believe carnally in me, and him: of all his triumphs and victories, of all the riches and treasures that he had, now nothing at all is left him but this sheet.* V. 11. 10

2.

Secondly, It will put a full period to all his hopes. Now he shall never hope for mercy more; nor never hope for pardon more; nor never hope for heaven more. V. 12

3.

Thirdly, It will put a full period to all the means of grace. Now he shall never hear Sermon more; nor never read the Word more; nor never enjoy the prayers of the people of God more; nor never taste any of the dainties of God's House more. V. 13

4.

Fourthly, It will put a full period to the patience, forbearance, and long-suffering of God, *Rom. 2. 4, 5.*

5.

Fifthly, It will put a full period to all the pleasures of sin. Now the sinner shall never have one merry day more. In Hell there is no singing but howling; no merriment but madness; no sporting but sigh-



fighting, but *striving* but wrangling, or *striving* and *striving* of *striving* for evermore, *striving* and *striving*.

Sixthly, It will put a full period to all gracious reproves. The sinner in his life time hath had many a reprove from many *reproves* of wrath and judgement. Oh but now he shall never have a reprove more.

6.

Seventhly, It will put a full period to all the *strivings* of the Holy Spirit. Now the Spirit shall never strive with the sinner more, now Christ will never knock at the sinner's door, at the sinner's heart more.

7.

Eighthly and lastly, It will put a full period to all gracious examples. Now the sinner shall never cast his eye upon one gracious example more. The sinner in his life time hath had many gracious examples before his eyes, which it may be at times have had an awakening, convincing, silencing, and restraining power in them. Oh but now he shall never have his eye

8.

upon you, show example now.  
 All shall see, and one good  
 example. In a word, now the fin-  
 ner shall find by what experience  
 that death will be as late, to those  
 that do such things. To judgement  
 shall come, and then irreverible  
 sentence of condemnation. *Psalm*  
*139. 8. To what shall I escape, and*  
*from thine hands sufferings.* Not many  
 years since in the Town of *Le-*  
*am* there was a young man,  
 who being very weak, and nigh to  
 the grave, and under the appre-  
 hensions of the wrath of God,  
 and supposing that he was presently  
 going down to the Pit, to Hell, he  
 cried out, *O that God would spare me*  
*but ten days.* *O that God would spare*  
*me but ten days.* *O that God would*  
*spare me but ten days.* This poor  
 creature trembled at the very  
 thoughts of wrath to come, and  
*who can dwell with everlasting burn-*  
*ing.* *A man can dwell with a burning*  
*for 100. years.* *100. years.*

And as death is terrible to the  
 sinner, so it is desirable, comfort-  
 able

able and joyful to a Child of God  
*John 14. 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32.*  
 And when will this blessed hour come  
 when shall I see & stand in your sight  
 do with Christ? said holy Mr. Bellarmine  
 when he lay on his dying bed.  
 Jesus was offended at one that in  
 his sickness prayed for his life.  
 One whom I knew well, a little  
 before his death, after a sharp  
 conflict, cryed out three times, *Wit-ness, Wit-ness, Wit-ness*; he breathed out  
 his soul & his Doxology together,  
*Thanks be to God for Jesus Christ, and*  
*for conquered Satan in his last en-*  
*counter.* The dying words of my  
 young Lord *Harriagrove* were these,  
*Only God, when shall I see with thee?*  
*Shall I see thee (saith a Sister) you,*  
*or shall I die at all? you (sayes he)*  
*Lord, if you, why are you? When will*  
*destine the Emperours Lieutenant*  
*threatened to kill Rashi, he answered,*  
*if thou be all, I fear not you, your*  
*Adversary cannot hurt me, I am more*  
*in sending of me into my heavenly Fa-*  
*ther, to whom I now live, and to whom*

*Gal. 8. ult.*  
*Luke 2. 27*  
 28, 29, 30,  
 31, 32.  
 2 Cor. 5. 1.  
 2, 4, 8.  
 Phil. 1. 23.  
 Rev. 22. 20

Much  
 more to  
 this pur-  
 pose you  
 may find  
 in my  
*Saints Por-*  
*tion,* and  
 in my  
*String of*  
*Pearls.*



Pulpit, to tell others what he had felt in his soul. And by that information that I have had from some good hearts or lovers of true Christians that have lately died of the plague, and have gone to heaven under as high a spirit of joy, of comfort, of assurance, and of a holy triumph, as any of the last mentioned works, or as any other that ever I heard of or read of, the remembrance of which hath been, and still is a singular Cordial to all their relations and friends that yet survive them. I will not say, as I was saying, No godly man's life in any Common Calamity will his glasse be run, and his work done: for I say of all those dear servants of the Lord that have fallen by the pestilence in the midst of us, their hour was come, and their course was finished. Had God had any further doing work, or suffering work, or bearing work, or witnessing work for them in this world, it was not all the

John 11  
23, 24

John 7.30.  
chap. 8. 19,  
20.  
2 Tim. 4. 6,  
7.

John 11.  
21, 32.

the Angels in Heaven, nor all the  
malignant spirits in the world,  
that could ever have exorcised  
from the land of the living. When  
Jesus was dead, his two sisters  
Martha and Mary came to Christ  
with tears in their eyes, and sad  
complains in their mouths. *Lord,  
if thou hadst been here, my brother had  
not died; yea, now he is dead; and Lord,  
if thou hadst been here, my brother had  
not died; yea, now he is dead.* And is not this  
the common language of many  
this day, when such and such pro-  
fessing Christians have fallen by the  
pestilence? *Oh if such a physician had  
been here, they had not died; or if they  
had been in time, they had not died; or  
if they had been in such a season, they had  
not died; or if they had been in such  
a place, they had not died; or if  
they had been in such a family, they  
had not died; or if they had been in  
such a company, they had not died; or  
if they had been in such a season, they  
had not died; or if they had been in  
such a place, they had not died; or if  
they had been in such a family, they  
had not died; or if they had been in  
such a company, they had not died.*  
They might have been alive to this day.

Not





5.

Fifthly, God sometimes takes away his dearest children in the Common Calling. The Judge men wicked men because the hand of the Lord hath touch'd some of his dearest servants in this last visitation. How do the wicked infants joyes and triumph they say. Alas, so would we have it. As the Fire sic leape and dances in the fire, so do wicked men joyce in the sufferings and death of the people of God. How do many wicked men bless themselves, because they have escaped the hand of the destroying Angel, when for and such have fallen by us. Oh how proud, how debaite, how impudent, are many grown, because they have escaped the present judgement, when many others that have been a thousand times better than themselves, have been sent to their graves. The next day God created the Angels of light, and the Devils of the flame. Certainly Gods children are of the light, but Satans children

dread

Ecd. 8. 11.

children are furious, wrathful children; they are children of the flame. Oh in what a flame now are many wicked men against the people of God, since the hand of the destroying Angel hath not yet reacht them, over what they were in, when the destroying Angel first drew his sword in the midst of us; as if they were spared on purpose to oppress, persecute, and scourge the people of God more than ever. Oh that all such would be but so favourable to their own souls, as seriously to ponder upon *Ezekiel chap. 25. and 35. and Obadiah vers. 6. to vers. 19. and Nahum from vers. 9. to v. 13.*

*Felix Earl of Warrwick*, one of the Captains of *Charles the Fifth*, burning in rage and anger against the people of God, he swore in the presence of divers at supper, *That before he died, he would tread up to the spurs in the blood of the Lutherans;* but God soon cool'd his courage, for that very night he was choke and strangled in his own blood.

The Healer of the Le-viathan (as Luther makes the comparison) stick close together, and so do wicked men in their counsels, plots, and projects against the people of God.

That prayer that he might be deli-  
vered from *unprofitable and wicked*  
war, the word is *an* *unprofitable*  
such as put themselves upon wayes  
of oppression, against all reason  
and common sense; yea such who  
in their rage and bitterness of spi-  
rits make no bones of breaking all  
the Laws both of God and men  
so they may but have their wills  
and lusts satisfied. In afflicting,  
scattering, and tormenting of the  
people of God. Absurd men with-  
stand Christ and betray him;  
they kill the head, and stab the  
body; or as one wittily expresseth  
it, they kill the mouth and tread  
upon the toes. Reader remember  
this, when the people of the Jewes  
made use of *Philo* to apologize for  
them when *Caius* the Emperour  
Censured him very ruggedly, but  
when he was come out of his pre-  
sence, the Jewes came round about  
him. Well saith he (to encourage  
them) surely *Caius* will arm God a-  
gainst himself for us. Let the Reader  
apply it as he pleaseth.

Socially, God sometimes takes away some of his dearest children in the Common Calamity, that he may deliver them from greater Calamities that are coming upon the world. The Jewes have a saying, *When god will die, that it is as ill sign to the world.* When the Luminaries of heaven are eclipsed, *Deus querat omen.* Paulinus reports of Ambrose, that he would weep bitterly, when he heard of any goodly ministers death. Whilst Calvin lives, Beza's life is sweet; but when Calvin dies, death is the more acceptable unto Beza. 'Tis dark night, when the lights are put out, and when the curtains are drawn, and the windows close shut. Ah *England, England*, if this is not thy present case, I know nothing. The Clouds gather more and more, and every day they look blacker and blacker, and bloodier and bloodier; happy are those souls that are now in heaven, and blessed are those souls that are now waiting for the redemption of *Israel*.

Seventh

Psal. 39.  
 30-32, 33.  
 33-34.  
 Job. 12. 6.  
 7-10.  
 Rev. 3. 19.

Seventhly, Nevertheless, by outward promises that the Lord hath made concerning the protection and preservation of his children; yet he still reserves a liberty to himself, to chastise his children with a rod, as he pleases. Notwithstanding all the gracious engagements that are upon the Lord to his people, yet he reserves a freedom to himself, to make use of the very lives of his people in such ways as may make best for the bringing about of his own ends; and as may make most for the advance of his own glory; and hence it cometh to pass, that God delights so to carry it towards his dear people, as that sinners and saints shall be forced to say, *That his judgments are unsearchable, and that his ways are past finding out*, Rom. 11. 33. *And that his way is in the sea, and that his paths are in the fresh waters, and that his foot steps are not known*, Psal. 77. 19. If you take a straight stick, and put it into the water, it will seem crooked; why,



why? because we look upon it thorow  
 two *mediums*, Air and Water, there  
 lies the *deceptio visus*; thence it is that  
 we cannot discern aright. Thus all the  
 proceedings of God in his righteous  
 judgements, which in themselves are  
 just, righteous, and strait, without the  
 least obliquity, seem to us strange and  
 crooked. That the wicked should pro-  
 sper, and the righteous be afflicted;  
 that good men should be in bonds,  
 when bad men walk at large; that the  
*Israelites* should make the bricks, and  
 the *Egyptians* dwell in the houses; that  
 some of the best of Christians should  
 fall by the pestilence, when many  
 of the worst of sinners have their lives  
 for a prey; these are some of those  
 mysterious providences that many times  
 make some of the best of Christians to  
 stagger in their judgements; and why  
 so, but because they look upon Gods  
 proceedings through a double *medium*  
 of flesh and spirit; and hence it comes  
 to pass that all things seem to run cross,  
 and that Gods most just and righteous  
 proceedings, are not so clearly and ful-  
 ly discerned, as otherwise they might

be. The wheels in a Watch or in a Clock, move contrary one to another, some one way, some another, yet all shew the skill and intent of the workmen, to shew the time, or to make the Clock to strike: so in this world divine providences seem to run crosse to divine promises; the wicked are spared, and the righteous are taken away; yet in the conclusion all issues in the will, purpose, and glory of God.

8.

Eightly, and lastly, God hath taken several of his own dear children away by the pestilence, to wipe off that reproach which Atheists and wicked men are apt to cast upon the Lord, as if he were partial; and his wayes not equal. God to stop the mouth of iniquity, the mouth of blasphemy, hath taken away several of his dear servants by the raging pestilence, when the wicked walk on every side, yes, when hell seems to be broke loose, and men turn'd into incarnate devils, and all because they have not been plagued as other men, nor visited as God hath visited some of his dearest children. Sometimes Gods manner is to begin with

Ezek. 18.  
25, 29.

Psal. 73. 5.  
1 Pet. 2. 9.  
Job 24. 12.  
Psal. 90. 21.

with his own people, *1 Per. 4. 17.* Judgement must begin at the house of God; and the Lord commands his destroying Angel to begin at his Sanctuary. *Exod. 9. 6.* Sometimes when God intends to bring a common and general destruction upon the enemies, oppressors, haters and persecuters of his people, he is wont first to scourge his own till the blood comes. *I took the cup at the Lords hands* (he means the cup of Gods fury, *Jer. 25. 17.*) and made all the Nations to drink (that is prophesied, that they should certainly drink of it) unto whom the Lord had sworn. But who were to drink first of this cup? *Mark* he tells us *verse 18.* *Jerusalem and the Cities of Judah, and the Kings thereof, and the Princes thereof.* These were to begin in this cup to Egypt, and the Philistines, to Edom and Moab, and the Ammonites, as he shows in the verses following: Now all these were bitter and implacable enemies to the *Israel* of God. *Alas* we sinners, do not insult over the poor people of God, because here and there the hand of the Lord hath

See verse  
17.

touched them; and God hath given  
 the cup into their hands; for if God  
 be God, the cup must go round; and  
 he will make good that word, Isa. 5.  
 22, 23. Thus saith thy Lord, the Lord,  
 and thy God, that pleadeth the cause of  
 his people; behold, I have taken out of  
 thy hand the cup of trembling, even the  
 dregs of the cup of my fury; thou shalt  
 no more drink it again: but I will put it  
 into the hands of them that afflict thee,  
 which have said to thy soul, bow down,  
 that we may go over; and thou hast  
 laid thy body as the ground, and as the  
 street to them that went over. And that  
 word, Jer. 49. 12. For thus saith the  
 Lord, behold, they (meaning his own  
 peculiar people) whose judgment was  
 not to drink of the cup (that is, the cup  
 of my wrath) have assuently drunken;  
 and art thou he that shalt altogether go  
 unpunished? thou shalt not go unpun-  
 ished; but thou shalt surely drink of it; or  
 drinking drink, as the Hebrew says.  
 I have not perished my own dear people  
 (saith God) who might have enjoyed  
 this favour at my hands, before any  
 people should have it, upon the account

of my relation to them, my affections for them, and my Covenant with them all; and do you think that I will spare you? No, drinking you shall drink; that is, you shall certainly drink of this cup of my wrath, and you shall signally and visibly drink of this cup of my wrath. And that word Isa 49. 25, 26. But thus saith the Lord, even the Captains of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children; and I will feed them that oppress thee, with their own flesh; and they shall be drunken with their own blood, as with sweet wine; and all flesh shall know that I the Lord is thy Saviour and thy Redeemer, the mighty one of Jacob. Oh that those men would lay these Scriptures to heart, who rejoyce and glory in the sufferings of the poor people of God; and because some of them have fallen by the hand of the destroying Angel, considering that the design of God herein, is to stop the mouth of iniquity, and that none may say, that he is

Luke 23.

31.

The Hebrews call good men green-wood and bad men dry-wood.

either partial or sound. Such men that have been eye-witnesses of Gods impartial dealing with his own people in this day of his wrath, should rather be down in the mouth than up in their spirits; they should rather be silent than raving against the people of the Lord; they should rather tremble than rejoyce, for if God deal thus with his green-trees, how will he deal with the dry? when God cuts down his best timber, will he not either grub up, or burn up the old stumps? surely he will. If judgement begin at the house of God, where shall the sinner and the ungodly appear? 1 Pet. 4. 17, 18. If God deal thus with his best friends, how will he deal with his enemies? If God deal thus with his dearest children, servants and slaves have cause to tremble. And thus much for the reasons why some of Gods dearest children have fallen by the pestilence, in this day of the Lords anger.

10.

The Tenth Divine Maxime or

Conclusion is this, *Forbidding*

That such saints as do fall by the sword, or by the pestilence, they re-

ceive



ceive no loss, no wrong, no injury, by these sad dispensations; they gain much, but they lose nothing; for by these sad providences they are but hastened to heaven, to their fathers house, to their eternal homes, and to those blessed mansions that Christ hath prepared for them.

John 14.  
1, 2, 3, 4.

Elijah went to heaven in a fiery Chariot; and many thousand of the Martyrs went to heaven in fiery Chariots, and in bloody Chariots; and doubtless, many worthies in this day are gone to heaven in a pestilential Chariot, as in a Chair of State. Heaven is a place of so much pleasure and delight, that they are happy that can get thither any how. There is laid up in heaven an Incorruptible Crown, a Crown of Life, a Crown of Righteousness, a Crown of Immortality, a Crown of Glory; and who would not shoot any gulf to come to these Crowns. The good things of heaven are so many, that they exceed number; and so great, that they exceed measure; and so precious, that they are above all estimation.

2 Kings 2.  
11, 12.

1 Cor. 9. 25.  
2 Tim. 4. 8.  
James 1. 12.  
1 Pet. 5. 4.  
Rev. 2. 10.  
Nec Christus, nec Caelum patitur hyperbolizari.  
Neither Christ, nor Heaven, can be hyperbolized.

on. What will that life be, or rather what will not that life be, since all good either is not at all, or is in such a life? Here is light which place cannot comprehend, voices and musick which time cannot ravish away, odours which are never dissipated, a feast which is never consumed, a blessing which eternitie bestoweth, but eternitie shall never see at an end; and who would not wade through a red Sea, to come to this heavenly *Canaan*? What are all the silks of *Persia*, and all the spices of *Egypt*, and all the gold of *Ophyr*, and all the treasures of both *Indies*; yea, what is the glory of ten thousand worlds, to that glory that those saints are now enjoying, who have died by the pestilence in the midst of us. When *Cynear* the Embassadour of *Pyrrhus*, after his return from *Rome*, was asked by his Master, what he thought of the City and State, he answered, *That is seemed to him to be Respublica Regnum, a State of none but great States-men, and a Commonwealth of Kings*. Such is Heaven, no other than a Parliament of Emperours,

a Common-wealth of Kings; every saint in that Kingdom is Co-heir with Christ, and hath a Robe of Honour, and a Scepter of Power, and a Throne of Majesty, and a Crown of Glory. Now what doth that Christian lose, who dies of the pestilence, and by that means is brought to the fruition of all this glory! *Death (saith M. Brightman) that was before the Devils Serjeant to dragg us to hell, is now the Lords Gentleman-Usher to conduct us to heaven.*

Rom. 8.17.

In the Ceremonial Law there was an year they accounted the year of *Jubile*, and this was with the poor Jewes a very delightful and acceptable year, because that every man that had lost or sold his lands, upon the blowing of a Trumpet returned, and had possession of his estate again; and so he was recovered out of all those miseries and extremities in which he lived before. Now our whole life in this world, is made up of troubles and trials, of calamities and miseries, of crosses and losses, of reproaches and disgraces, but death is the Christians *Jubile*; it wipes away all tears from his eyes, it turns

Levit. 25.

turns his miseries into mercies, his  
 crosses into crowns, and his earthly  
 hell into a glorious heaven. Though  
 death, though the pestilence, be to  
 the wicked as the Rod in *Moses* hand,  
 that was turned into a Serpent; yet to  
 the godly, death, the pestilence, is like  
 to the wand in *Elijahs* hand, a means  
 to waite them over into a better life.  
 The Heathen Gods held death to be  
 mans *summum bonum*, his chiefest  
 good. *Solomon* upon his Throne ex-  
 tol'd his Coffin above his Crown.  
 Death is a fall that came in by a fall.  
 For a saint to die, is for a saint to be  
 no more unhappy. By death the saints  
 come to a fixed and invariable eterni-  
 ty. Death is but an entrance into life.  
 That is not death, but life, which joyns  
 the dying man to Christ; and that is  
 not life, but death, which separates the  
 living man from Christ. Death will  
 blow the bud of grace into the flow-  
 er of glory. Death is a saints *Qui-  
 tus* off.

All fearful disasters (saith *Gregory*)  
 which rob the saints of life, do but serve  
 as a rough wind, to blow them suddenly

into their desired heaven; I mean heaven. It matters not (saith Austin) whether a burning heaven, or flash of lightning, or whether a stone in the bladder, or a thunder-stone in thy head, sends thee out of this miserable world; for God minds not, saith he, the immediate occasion of thy coming to him, but the condition and posture that thy soul is in, when it cometh before him. The great thing that God will look at, is whether thou art a sheep or a goat, a sinner or a saint, a friend or an enemy, a son or a slave, a believer or an infidel; whether thou art growing on the Crab-stock of old Adam, or art engrafted into Christ; whether thou art clothed with the righteousness of his Son; or whether thou standest before him in the ragged righteousness of thine own duties.

The Eleventh Divine Maxime, or Conclusion, is this; *Viz.*

*Though a godly man should die of the plague, yet he shall be certainly delivered from the evil of the plague.*

The smartest rod that God lays upon

Rev. 3. 19.  
Prov. 3. 11,  
12.  
Heb. 12. 5,  
6, 7, 8, 9.

upon his own people, is from a principle of love; though he be angry with his peoples sins, yet he loves their persons. Though the pestilence comes as a judgement upon wicked men, yet it comes only as a chastisement upon the people of God. When the plague comes upon wicked men, it comes upon them by vertue of the first Covenant, and as a fruit of the Curse; but when it comes upon the godly, it comes upon them by vertue of the second Covenant (I mean the Covenant of Grace) and as a fruit of his love: Hence God is call'd, *the great and terrible God, that keepeth Covenant*, Neh. 1. 5. But why is he called the terrible God that keepeth Covenant, but because as he hath covenanted to keep them from the evil of the world, and to purge away their sins, and to save their souls, and to preserve them to his heavenly kingdom; so he stands bound by his Covenant, to make use of any terrible judgements or terrible dispensations, to effect these great and glorious things. As we sometimes preserve those

Psal. 89. 30,  
31, 32, 33, 34.

Psal. 119.  
75, 11  
John 17.  
2 Tim. 4.  
17, 18.



those things in salt, that we cannot preserve in sugar; so sometimes God preserves his poor people in the salt of afflictions, in the salt of terrible dispensations, when they would not, when they could not be preserved in the sugar of mercies, &c. Though the plague should come into a godly family, yet God will deliver that family from the evil of the plague. *Psalm 91. 10. There shall no evil befall thee, neither shall any plague come nigh thy dwelling.* Beloved, Though the plague should come into a godly mans house, yet there shall not be any evil in it to the godly man. When the plague comes into a wicked mans family, it always comes in the quality of a curse; but it never comes into a godly mans family in the quality of a curse, for Christ was made a curse for them. It never enters into a godly mans family as a fruit of Gods revenging justice or wrath, *Rom. 8. 8. For 34. 9. If so, 34. 7, 8, 9, 10. For. 31. 3, 33, 34, 35, 36, 37.* When the plague comes upon the wicked, it comes upon them as a fruit of Gods judicial wrath,

Levit. 26.

Gal. 3. 13.

wrath, but when it comes upon the  
 godly, it onely comes upon them as  
 fruit of Gods fatherly anger. When it  
 comes upon the wicked, it comes up-  
 on them as a fruit of Gods everlasting  
 wrath, and therefore where it proves  
 fatal, it is but an inlet to eternal tor-  
 ment. But when it comes upon  
 a child of God, it comes upon him  
 but as a fruit of Gods momentary  
 wrath. *Isa. 54. 8. 9. 10.* Look at  
 David gave charge to his souldiers  
 that they should not kill *Achish* his  
 son but onely restrain his unnatural re-  
 bellion, and reduce him to his former  
 obedience; so when God sends the  
 pestilence amongst his people, he  
 lays a kind of restraint upon it, that  
 it shall not hurt his people, that it  
 shall not destroy their graces, nor  
 ruin their souls. The full commission  
 that God gives to the pestilence, is to  
 restrain the sin of his people, and to  
 destroy the soule rebellions of his peo-  
 ple. I have read of a Load-stone in  
*Chilopis*, which hath two corners,  
 with the one it draws the iron to it,  
 with the other it puts the iron from it.

.deriva

let e 150

.dwarw

so

so God hath two armes, the one of mercy, and the other of judgement; two hands, the one of love, the other of wrath; with the one he draweth, with the other he driveth; the one stroaketh, the other striketh: and as he hath a right hand of favour, wherewith to lead the saints, so he wants not a left hand of fury, wherewith to dash the wicked in pieces.

The Twelfth Divine Maxime or Conclusion is this, *Viz.*

12.

*That God knows how to distinguish his people, and how to difference his people from others, when the persecution rages in the midst of them.*

As he did between the Israelites and the Egyptians, Exod. 8. 11, 22, 23. Exod. 9. 12, 23, 24, 25, 26. Exod. 11. 7. That of the Apostle is a great truth, 2 Tim. 1. 19. *The Lord knoweth them that are his.* The Lord knows all his people by name, he doth not onely know how many be elected, but he also knoweth who they are; he knows

knows the very numerical persons upon whom he hath set his electing love. Though the pestilence doth not know a saint from a sinner, yet the Lord knows a saint from a sinner; though the pestilence doth not know the righteous from the wicked, yet the Lord knows the righteous from the wicked; though the pestilence doth not know him that feareth an Oath from him that sweareth, yet the Lord knows him that feareth an Oath, from him that sweareth; though the pestilence doth not know the clean from the unclean, yet the Lord knows the clean from the unclean; though the pestilence doth not know him that sacrificeth, from him that sacrificeth not, yet the Lord knows him that sacrificeth, from him that sacrificeth not; though the pestilence doth not know the oppressed from the oppressor, yet the Lord knows the oppressed from the oppressor; though the pestilence doth not know the persecuted from the persecutor, yet the Lord knows the persecuted from the persecutor.

*1 Pet. 2. 9. The Lord knoweth*

*how*

*sworn.*

time to deliver the godly out of temptations; that is afflictions; though the godly man do not know how to deliver himself out of temptations, though others do not know how the godly man should be delivered out of temptations; yet the Lord knows how to deliver the godly man out of temptations; and his time is alwayes the best. The Physician turns the hour-glasse, and resolves the physick shall work so long, the impatient Patient cries out, Oh I am in pain, Oh how I am tormented, Oh what would I not give for a little ease, Oh me thinks every hour is a year; but the wise Physician knowing the fittest time, will not suffer him to have any rest or comfort, till the physick hath had its proper operation. Thus many times Gods dear children when they are under sore trials, they cry out, How long Lord, how long shall this Rod lie upon our backs, how long shall thy anger smite, how long shall the judgement continue; but God will turn a deaf ear, and make them waite his time; which is alwayes the best time. And therefore

though God knows how to deliver the  
godly out of temptations, yet he will  
take his own time to deliver them out  
of temptations, &c.

13.

The Thirteenth and last Divine  
Maxime or Conclusion, is this;

*Viz.*

That though the godly are not deli-  
vered from the plague, yet they  
are still delivered by the plague;  
by it they shall be delivered from  
all their sins.

Death is not *Mors hominis*, but  
*Mors peccatoris*; not the death of the  
man, but the death of his sin. When  
Samson died, the Philistines died to-  
gether with him; so when a believer  
dies (be it by the pestilence or any  
other disease) his sin dies with him.  
As death came in by sin, so sin goes  
out by death. As the worm kills the  
worm, that bred it, so death kills sin  
that bred it. The Persians had a cer-  
tain day in the year, wherein they  
used to kill all serpents and venomous  
crea-



creatures; such a day as that will the day of death be to every believer. When the pestilence hath put a period to a Christians dayes, then he shall never be proud more, nor passionate more, nor unbelieving more, nor worldly more, nor neglective of duty more, nor grieve the spirit of God more, nor wound Conscience more, nor break his peace with God more, nor sad the hearts of the righteous more, nor open the mouth of blasphemy more; the death of the body shall quite destroy the body of death: so that as sin was the Midwife that brought death into the world, so death shall be the grave that shall bury sin in. When the pestilence takes away a godly man, it doth not take him away in his sins; but it takes him way from his sins. And as death, as the pestilence (where it kills) rideth the believer of all his sins, so 'twill rid him of all his troubles. Death cures all diseases, the aking head, and the unbelieving heart; *Ultimus morbus ruit medicamentum.* At Stratford-Bow were burned in Queen Maries dayes,

At  
Mm. fol.  
1733.

at one stake, a lame man and a blind man; the lame man after he was chained, casting away his crutch, had the blind man be of good comfort, for death would cure them both; *I will cure thee (saith he) of thy blindness, and we of my lameness.* The way to glory is by misery. In this world we are all *Benimmers*, the sons of sorrow. The way to heaven is by weeping croffe. Christs passion week was before his Ascension day. None passes to Paradise, but by burning *Scorpines*. We cannot go out of Egypt, but through the Red Sea. The Children of Israel came to *Jerusalem* through the Valley of Tears; and crossed the swift river of *Jordan*; before they came to the sweet waters of *Silvan*. If a godly man die of the pestilence, he shall never be haunted, tempted, and buffeted by Satan more; he shall never see a cloud, a frown, a wrinkle in the face of Godmore; the Chair of penitence shall be taken but a Chair of state; he shall be brought unto the presence of the King of Kings. If the plague prove mortal to a godly man

man or woman, it shall do that for them, which all ordinances could never do, and which all their duties could never do, and which all their graces could never do, and which all their experiences could never do for them, and which all the assistances, influences and incomes of the holy spirit could never do for them, &c.

It shall at once free them from all their sins, snares, sorrows, tears, temptations, afflictions, oppressions, oppositions, vexations, and persecutions.

Death will cure the believer of all his bodily diseases and distempers at once.

And thus I have done with these Divine Maximes and Conclusions; the Lord make them as so many heavenly Cordials to the Christian Reader.

## READER,

*If thou art so ingenious, as  
so be desirous to know what  
these special Lessons are, that  
thou art to learn by that severe  
Rod the Pestilence, that hath  
been*

been so long amongst us; I must  
refer thee to my first Epistle be-  
fore my Treatise on Closet  
Prayer, where thou wilt find  
Twenty Lessons that we are to  
learn by that smarting Rod.

FINIS.

In Page 6. line 3, 4, 5. the sense be-  
ing disordered by misplaced points, let  
it be thus read; in this Kingdome and  
that, in this City and that, in this Town  
and that, in this family and that.

Books printed for, and are to be sold  
by *John Hancock*, at the first shop  
in *Popes-head Alley*, next to *Cornhill*.

**N**ine Books lately published by *Mr. Thomas Brooks*, late Preacher of the Gospel  
at *St. Margarets New-Fish-street*.

1 *Precious Remedies against Satans Devices* :  
Or, Salve for Believers and Unbelievers sores.

2 *Heaven on Earth* : Or, A serious Discourse  
touching a well-grounded Assurance of mans  
everlasting happiness and blessedness.

3 *The Unsearchable Riches of Christ* : Or,  
Meat for strong Men, and Milk for Babes.

4 *His Apples of Gold for Young Men and wo-*  
*men*; And, A Crown of Glory for Old Men and  
Women; Or, the Happiness of being good be-  
times, and the Honour of being an Old Disciple.

5 *A String of Pearls* ; Or, The best things  
reserved till last.

6 *The Silent Soul, with Sovereign Antidotes*  
*against the most miserable Exigents* ; Or, A Chri-  
stian, with an Olive-leaf in his mouth, when he is  
under the greatest afflictions, the sharpest and  
forest trials and troubles, The saddest and darkest  
providences and changes, &c.

7 *An Ark for all Gods Noah's in a stormy day*,  
wherein is shewed the transcendent excellency  
of a Believers portion ; on *Lam. 3. 24*.

8 *The*

...the only way to Happiness, discovered in  
all Sermons on *Mat. 11. 14.*

9. *The Easy Key of Heaven*; Or, A Discourse  
of Closet Prayer, Twenty Arguments for it, with  
the resolution of several considerable Questi-  
ons, &c. in answer to one of the same Title.

10. *Eight Treasures*, lately published by Mr. Ralph  
*Fanning*.

11. *A Warning to backsliders*, with means for  
the recovery of fallen ones; on *Rev. 2. 5.*

12. *The way to Happiness, opened*; on *Mat.*  
*7. 21.*

13. *Memorial Memorial*, or a thankful Remem-  
brance for Gods merciful Deliverance on the 3.  
of November, 1651. on *Psd. 136. 23.*

14. *Cattails Plucking of Milk and Honey*, being a  
Collection of many Christian Experiences, Sayings,  
and Sentences, &c.

15. *His 549. Orthodox and Miscellaneous Pa-  
rallels concerning God, Christ, &c.*

16. *The new Command renewed*, or love one  
another.

17. *Mysteries and Revelations*, or the Expli-  
cation of several Allusions and Metaphors in the  
Scriptures.

18. *Things worth dying for*, or Help to  
die.



